

Conference Paper

Human in the World of Transit Culture: The Effect of Decolonial Turn on the Concept of Identity

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Abstract

The article is devoted to the concept of "transit culture". The relation of transit culture and the decolonization turn is explained. Identified differences in interpretations of culture in the framework of postcolonial turn and decolonial turn. The models of identity formed in hybrid and transit cultures are distinguished.

Keywords: decolonial turn, transit culture, human, culture, philosophy of culture, postcolonial studies, identity, methodology, discourse.

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Received: 12 February 2019

Accepted: 21 February 2019

Published: 3 March 2020

Publishing services provided by
Knowledge E

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Selection and Peer-review under the responsibility of the Man in the world of culture Conference Committee.

1. Introduction

Methodological search in the theory of culture is caused by constantly transformed sociocultural reality. The term of hybrid culture is applied to the description of cultures appearing during the interaction of two and more cultures. This concept was formulated within postcolonial turn in the humanities and describes special type of identity which carriers unite values of several cultures. Transition from analysis of the hybrid identities clamped between the imperious and submitting cultures to analysis of an existential coloniality, coloniality of thinking, demonstrate decolonial turn which, according to us, represents synthesis of spatial and postcolonial turns at the new level.

2. Methods

In our research the postcolonial and decolonial optics is applied to the analysis of the processes happening to identity in modern culture.

The term of hybrid culture is used for an explanation of the behavior models formed as a result of migrations in a multiculturalism situation. The rupture of representations of identity within hybrid culture is generated by the fact that the person should switch from one system of values to another. An example of carriers of hybrid identity are

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migrants, refugees, representatives of diasporas, etc. They are the product of hybrid, connection of several cultures, they combine several forms of behavior and represent several identities in their behavior (primordial "their" culture and conditional "others" culture in which space there is an inculturation). H. Bab (Bkhabkh) use the concept of hybrid culture in his works [1, 2]. The postmodern philosophy had an impact on formation of postcolonial discourse that represented in a deconstruction of the idea of the center and a dominant and in researchers' attention to marginal, peripheral practitioners and cultures.

Decolonial turn asks about categories of perception of cultural reality, focusing attention on the fact, that the western science generate concept and category that are usual for the theorist of culture [5]. Release from habitual methodological schemes and courses of a system of knowledge is reasoned by the fact that knowledge contextually and that, using modern logic, postcolonial researchers produce the western knowledge. "Decolonial turn refuses universalism of postcolonial studies which give the local Anglo-French experience for "the traveling theory". <...> They reproduce coloniality of knowledge, the global system of producing, legitimation and distribution of knowledge existing already five centuries and which is strongly connected with emergence and changes of the modern/colonial world" [5]. Use of "the western schemes" for an explanation of problems of the third world or for the analysis of identities of migrants, diasporas, etc. shows coloniality of thinking and, from the point of view of representatives of decolonial turn, does not allow to understand experience of such cultures and people. Decolonial optics places emphasis on uniqueness of the experience endured by the certain territory, the country, the nation, the person. Decolonial view allows to see not only hybridism, but also a transit in culture; i.e. not only processes of formation of culture on a joint of two self-sufficient cultures, but also the processes of shaking of habitual categories which are carried out between global modern knowledge and locality. Decolonial turn develops the researcher to blind zones in cultures, giving the chance to record intellectual "not - places", escaping the western theory, but not grabbed in local categories yet and also allows to carry out the contextual analysis of locality out of their position of "oppressed".

3. Discussions

The concept "transit culture" offered by us allows to differentiate idea of the identities described in postcolonial researches and in decolonial optics. It should be noted that those meanings which we put in the concept "transit culture" are other than

understanding of transit culture of Gundorova T. as "marginal postcolonial identity" [3, p. 406]. The identities comprehended within postcolonial approach are derivative of hybrid culture, they fix mixture of values and behavior models of "their" and "others" cultures. The built model of identity is formed in hierarchical space "between" dominant, exclusive culture and the forced-out culture. The behavior models corresponding to prepotent culture are encouraged and are recognized as more preferable by this society, behavior model of the forced-out culture are recognized as marginal. At the same time "their" culture is forced out, and this is the tragedy and the trauma that are accented within the postcolonial researches: impossibility of representation of behavior model of "their" culture and need to embed in "others" culture and to adopt it's behavior models because they are more preferable and effective in this society.

Decolonial turn focuses attention of researchers on the fact, that, despite the colonialism as history phenomenon which remained behind, suppression and submission continue to exist as social practitioners, as stamps in thinking and in perception, this phenomenon carries the name of a coloniality [5]. For elimination of situation of suppression and submission representatives of decolonial turn try to create extra hierarchical spaces, dialogue platforms, conferences where any person would not feel oppression and oppression. They even refuse fixing of a decoloniality as research practice (studies) in their works because it is division into a subject and an object, and, therefore, formation of optics of the supervisor and investigated [5]. It is possible to fix that the values projected by them generate culture out of hierarchy, we offer the term "transit culture" for designation of such culture. This culture is out of a system, out of subjection, out of dominants. Using M. Auger's term, we can say, that it is culture in space "not - places" [4], it is culture in not fixed space which is not belonging to anybody therefore it looks adequate to us to apply a predicate "transit" to designation of this culture.

The identities formed in transit culture differ in constant rootedless, doubt, variability and fluidity, they are in enduring formation. which Representation of identity is carried out in spaces, that legitimize plurality that, from the point of view of the decolonial turn, allows the person demonstrate the values openly and sincerely. The reverse side of this identity is the lack of standard examples of behavior.

4. Conclusions

In comparison of types of cultures (hybrid and transit) and the identities formed in their framework the considerable difference of approaches is obvious, despite the fact that representatives of postcolonial turn and decolonial turn work with concept of the

power and comprehend practices of submission. Decolonial turn allows to comprehend the processes in culture which are not getting to optics habitual research; to see the existence of coloniality in structures of knowledge, in thinking and to fix situations of an existential coloniality.

Acknowledgment

The research was conducted with assistance of the Russian President's grant, the MK-6373.2018.6 project.

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